

THE
LAST WILL
AND
TESTAMENT
OF
WILLIAM HUNTINGTON,
A
SERVANT of CHRIST,
AND OF THE
CHURCH, FOR HIS SAKE.

Set thine house in order, for thou shalt die, Isa. xxxviii. 1.

A prudent man will guide his affairs with discretion, Psal. cxii. 5.

L O N D O N :

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P R E F A C E.

Dear Brethren and Sisters in the Faith of our
LORD JESUS CHRIST,

AS I have heard frequent disputes, and been witness to many differences, in various families, concerning the final settlement of their temporal effects; and as I wish to avoid such like contentions, I thought it highly necessary to make my last Will and Testament, according to those *laws which alter not* (a). And as I have found you, under God, my best friends in time of need, I thought it proper to present to your view a printed copy of the same, that you may thereby have the satisfaction of knowing in what manner I have disposed of both my living and my dead stock, which you may suppose is of no great value. To prevent, too, those endless animosities, law-suits, and wrongs which the innocent so repeatedly sustain, after the decease of well-meaning, but ill-advised testators, I have for eight years past solicited one to undertake

(a) Dan. vi. 12.

to be my sole executor, and who, I am fully persuaded, is *without variableness, or shadow of turning* (a). The glorious personage whom I have made choice of, is (with reverence be it spoken) my most familiar and bountiful Master; in whose servitude I have accumulated all the property I am now in possession of, except a mouldy bottle (b), a spider's web (c), a filthy rag (d), an obscuring vail (e), a pair of clouted shoes (f), a bed too short, a covering too narrow (g), an old rusty breast-plate of armour (h), and a broken anchor of a wrecked vessel (i), which by a crafty attorney at law was kept in a false and delusive peace (k), although there was no likelihood of losing it.

In this poor, wretched, blind, miserable, and naked condition (l), I entered the service of my present invaluable Master, who condescended to wash, cloath, feed (m), and make an everlasting bargain with me, or rather reveal an ancient bargain to me. He kindly told me, he would teach me my business himself, and bring me up so delicately as a servant, that I should become his son at length (n). My wages was to be one penny sterling per day, of the Jerusalem coin (o). Two pieces of money he gave me as

(a) James i. 17.

(b) Josh. ix. 4.

(c) Isa. lix. 5.

(d) Isa. lxiv. 6.

(e) Isa. xxv. 7.

(f) Josh. ix. 5.

(g) Isa. xxviii. 20.

(h) Luke xi. 22.

(i) Isa. xxxiii. 23.

(k) Luke xi. 21.

(l) Rev. iii. 17.

(m) Rev. iii. 18.

(n) Prov. xxix. 21.

(o) Psal. ciii. 21.

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an earnest, at my first entrance (a), one of which I have often lost; but by the help of a candle, and the besom of self-examination, I have found it again, to the comfort of my own soul, and of many others. This coin never contracted any rust; for I could swear to the image and superscription thereof. My Master, moreover, told me, that I should be heir of the infinite Divinity, and a joint heir with himself of that incomprehensible portion; or, to speak in his own words, *My Father shall be your Father, and my God your God* (b).

I stood amazed at the familiarity, the unexpected and undeserved favour of a stranger, when so many of my intimates stood aloof from my complaint, and refused to know my soul in adversity. I was happy also to get rid of my old master, being *grievously vexed* with him (c); and finding by woeful experience what dreadful wages I was to receive when the term of my life was expired (d), I told my present master, with many tears, that I had been *faithful to the unrighteous mammon*; to which he answered, *I will give unto thee the true riches*.

The appointed day being come, I entered on my new servitude with *joy unspeakable and full of glory*; and for a considerable time, I did my business from a principle of love to my Master—with a *single eye* (e).

(a) Luke x. 35.

(b) John xx. 17.

(c) Matt. xv. 22.

(d) Rom. vi. 23.

(e) Matt. vi. 22.

But when the covenant was made betwixt us, signed and sealed, and when I was capable of reading the contents, and seeing that it was impossible for him to discharge me, or make the bargain void, I began to take advantage of its stability. When my Master saw this, he prohibited my entering the guest-chamber, and told me to come no farther than the door; I soon found that my pride had cast me from the upper chamber, and that my haughty spirit had procured me this fall (a). Every humble soul that came up stairs found admittance; but the command to me was, *Give this man place*. Thus for many weeks my upper seat was empty; and I was obliged with shame to take the lowest room, and appear in the lobby in the character of a porter, standing there for others to look at. As I saw others go in and out, and find pasture (b), it filled my soul with jealousy, that the flame of it seemed to consume all my love to the Master and the family, yea, and even all union with them (c). Here I lost sight of the covenant, and began to fear a final discharge. My hope now beginning to sink, desperate revenge sprang up; and if my mouth had not been kept as it were with a bridle, I should have added rebellion to my sin, charged my Master foolishly, multiplied words against God (d), and said in my haste, that *both prophets and apostles are liars* (e). In this condition I lay for a confi-

(a) Prov. xvi. 18.

(b) John x. 9.

(c) Cant. viii. 6.

(d) Job xxxiv. 37.

(e) Psal. cxvi. 11.

derable time, being too proud to ask any of the family to intercede for me, as I had formerly appeared in the character of a key-keeper. But sinking so fast, I soon fell even from being porter, and before I was aware I saw myself in the house of correction. I now struggled, but soon found my *feet were made fast in the stocks* (a). Thus was I shut up, and could not come forth (b). But oh! the cruel jealousy, the darkness and dread, the fear and horror, the spite and malice, which I felt here in this dark cell!—I had no light, but just a glimmering *through a lattice*, by which I saw many pass and repass. Here, however, I broke through all my pride at length, and was forced to turn petitioner. I begged an apple (or promise) of one; and a little wine (or consolation) of another (c). But the fire of jealousy flamed so high within me, that I had lost all my spiritual palate; every thing was so unfavoury, that, to use the words of Job, it had no more *taste than the white of an egg* (d). In this situation I continued, until my *soul refused to be comforted* (e); but seeing another person go up into the guest-chamber, I desired her to tell my Master that *I was sick of love* (f); and as it was well with her soul, I beseeched her to remember Joseph. Soon after this, I was brought to reflect on my conduct, during my confinement in this house of correction;

(a) Job xiii. 27.

(b) Job xii. 14.

(c) Cant. ii. 5.

(d) Job vi. 6.

(e) Psal. lxxvii. 2.

(f) Cant. ii. 5.

and I found that I had omitted petitioning his Majesty, which was adding *sin to sin* (a). This reflection caused me to send up this grievous complaint, *Thou shuttest up a man, and there is no opening*. Finding some little ease, I swallowed *down my spittle* (b), and searched for a scriptural warrant that would admit a bold faith to act; and at last I caught hold of this resolute declaration, *though he slay me, yet will I trust in him*.—My blessed Lord heard it; for I found afterward that he only stood *behind the wall* (c). Not long after, this sweet word came into my mind, *I will arise and go to MY Father* (d). I felt that word (MY) was applicable to me, and therefore I turned it into a scriptural petition—*I am thine, save me* (e). I now fell into a trance, and saw a light shine into the house of correction, and my blessed and holy Master shewed himself *through the lattice* (f) in all his dyed garments, and shone on my worthless soul with uncommon lustre (g). I thought my faith saw him as plain as any natural eye ever saw him when he hung upon *the cross* (h). The first word that he applied to my soul was, *All that I love I rebuke and chasten, and scourge every son whom I receive*. My soul failed when he spake it (i). When he put his blessed and pow-

(a) Job xv. 4.

(b) Job vii. 19.

(c) Cant. ii. 9.

(d) Luke xv. 18.

(e) Psal. cxix. 94.

(f) Cant. ii. 9.

(g) John xiv. 21.

(h) Luke xii. 10. John xiv. 19. 1 Cor. xv. 5—8.

(i) Cant. v. 6.

erful hand in by the hole of the door, I found my heart so enlarged that my bowels were *moved for him* (a). I thought I looked at him till my very soul melted, and in faith's vision of his dying love I saw my base ingratitude in all its deformity, which made me cry out, *I have heard of thee by the hearing of the ear, but now mine eyes seeth thee; wherefore I abhor myself, and repent in dust and ashes* (b). I was now in such raptures, that I could not be persuaded in my own mind but that I was asleep, and in a dream, for I thought it was impossible for such an one to be so favoured of God. But when I began to move, I found I had lost my chains indeed, and sweet enlargement was once more proclaimed, which filled my mouth with laughter, and my tongue with singing; and I said, *He has turned my captivity, and I thought it was a dream* (c)!

This was the second time that he appeared to revive his own work in my soul, after my having a long-standing controversy with him. And now he led me again into the banqueting-house, and his banner over me was love (d), and I rejoiced under it; but still kept reflecting on myself for my base ingratitude; and though he had forgiven me, I could not forgive myself. But as he walked a-cross the room, he cried out to one and to another, *Give this man place*:—but before this, the command was for *me* to give place. This last voice was the sweetest; *Better it is that it be said*

(a) Cant. v. 4.

(b) Job xlii. 5, 6.

(c) Psal. cxxvi. 1.

(d) Cant.

to thee, Go up higher, than that thou shouldest be put lower in the presence of the Prince whom thine eyes have seen (a). Never was I seated so high before; my usual place was about the middle of the table, but now it was next to the Master himself. I sat and wept, and secretly gave him an hundred blessings; and in all his sweet conversation, he ended with a blessing for *Peter (b)* in particular. It is true, that was not my name, yet I took it all to myself; for though I had not denied him with dreadful oaths, yet I knew that curses enough were conceived in my heart; and that it was owing to his restraining power that I did not bring them forth. However, all those whom he brings out of the house of correction must sup with him (c); and those who are placed at the head of the table get the largest mess—yea, five times more than the rest; *but before this honour, is humility (d).* When I came to look at the guests, I saw many put lower in his presence, and some were in a fair way to become porters: however, it is better to be a door-keeper in this spiritual house, than to dwell in the tents of wickedness. This merciful act of multiplying pardons is such a soul-humbling act, that it cloathed me with true humility, and taught me to walk many days in the path of self-abhorrence. Eternal Election shined bright in this also; because it is evident that God has sent a death-warrant to some

(a) Prov. xxv. 7.

(b) Mark xvi. 7.

(c) Rev. iii. 20.

(d) Prov. xv. 33.

thousands of *servants* at once, for less heart-rebellion than I was guilty of as a *son*; yea, he has stripped many servants of all the ornaments he had given them, and turned them out of his house for ever, for less heart-rising than mine. But this is agreeable to his own laws; for nothing is secured to a servant; but to a son *all* is secured. *Thus saith the Lord God, If the prince give a gift to any of his sons, the inheritance thereof shall be his sons', it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them. Moreover, the prince shall not take of the peoples' inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his own possession (a).* And the Saviour's comment on these words is, *Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath (b).* Sometimes my Master with-held my daily penny from me, in order to teach my faith to call things that are not, as though they were: as sometimes God speaks of things as past, which are yet to come, so faith calls things her own, which she is not in possession of; and thus faith becomes *the substance of things hoped for, and the evidence of things not seen (c).*

(a) Ezek. xlvi. 16, 17, 18.

(b) Matt. xiii. 12.

(c) Heb. xi. 1.

But my friends may object to this my Will, and say, a Testament is of no force, while the testator liveth. Though this, in some cases, is true, yet not in all. We enjoy the legacy of the New Testament; and yet it is witnessed, that the testator *ever liveth*; and many enjoyed the legacy before Christ's death, while the sword of justice slept. In the course of my ministry, I have had several persons come to consult me about making their wills, and their anxiety seemed to be most about pitching upon some stable arm of flesh for an executor; and an honest lawyer to make the will. I thought they would have no better success in their search after an *honest lawyer*, than Solomon had in his search after an *honest woman* (a). I observed that none of those testators said any thing about Jesus Christ having to do with the settlement of their matters; the Wonderful Counsellor seemed to be left quite out of the question; for they took counsel, but not of him. However, Abraham goes another way to work; he pitches on Eleazar, his steward, (who was a faithful, God-fearing man) to be his executor. He first swears him *by God*, and then put his goods into his hands, and tells him how to act; and sends him in faith to fetch a wife for his son and heir; and she is to be one chosen by the Angel of the everlasting Covenant.—If the Angel did not perform what Abraham's faith had engaged him

(a) Eccl. vii. 28.

in, the executor was to be cleared from the testator's oath.

Abraham, having thus made his will, and by faith engaged his God and Saviour, (who is heir of all things, rich in blessings, just in all his ways, and able to execute whatever faith entrusts him with) dies, and leaves his son with Christ in faith. Isaac reaps the benefit of his father's confidence. First, he gets a valuable wife (a), and one who was prevalent with God in prayer: a loving, believing, praying wife, *is a help-meet indeed* (b). Secondly, she is made fruitful, in answer to Isaac's prayer; *Isaac sows his ground, and reaps that year an hundred fold; and the Lord blessed him, and the man waxed great, and went forward, and grew until he became very great.* This is settling matters agreeable to the command of God—*Leave thy fatherless children with me, I will keep them alive; and let thy widows trust in me* (c).

Faith seemed to have the greatest share in Amram's will, both in saving the life of Moses, and in preserving him. Faith saw that he was a proper child, and this weakened the fear of the king's commandment. Faith builds the floating cradle, and for three months hides him: the prayer of faith engages God's protecting care over him, the flags cover him, and no crocodile durst approach him. Poor Moses was condemned as soon as formed; for the

(a) Gen. xxiv. 67.

(b) Gen. xxv. 22.

(c) Jer. xlix. 11.

sentence fell on the sex, not on the crime ; *ye shall kill the males*. Thus was he dead by the law of a tyrant, as soon as formed ; and was to enter the valley of death's shadow, as soon as brought forth. But notwithstanding of this, faith leaves the little one with God, who with-holds the wicked from performing his enterprize. The lawgiver *must* bring up the child at his *own expence*—and he that signed the death-warrant becomes the grandfather of the adopted child. Moses *must* live at his own father's house, under the protection of the princess—while the believing parents are rewarded double ; first, their son lives ; and, secondly, they are paid from court for nursing their own child. Faith at last appears as an hereditary portion in Moses : he disdains his adoption, eyes the reward promised to faith, chuses the cross of Christ, and sees *him who is invisible*—becomes a prophet, a mediator, and at last is made king in Jeshurun. These are some of the blessed effects of making God the guardian of our offspring. Isaac and Jacob do the same by their children ; first, they bless them in the name of God ; leave them, and what they have, with him in faith—and then implore his grace and providence in their behalf.

To make a will, and leave one's offspring in the hands of a rich worldling, without prayer to God, or faith in him, is the only way to have our children tossed about by the devil, from the cradle (a). How-

(a) Mark ix. 22.

ever, none but those who believe in Christ have this privilege of leaving their property with God, and who leave what is really their own. An estate gotten by dishonesty will soon be scattered by God's curse: but if gotten honestly in the fear of God, in answer to the prayer of faith, it is sanctified and sweetened to us with a sense of his everlasting love in Christ Jesus. Thus it is, that the *blessing of God, and that only, maketh rich, and he addeth no sorrow with it (a)*. Oh! it is sweet to look back, and see every temporal and spiritual blessing appear as so many answers to prayer, and as so many precious promises fulfilled to us!—Answers to prayer prove us to be *sons of God by faith (b)*; and spiritual blessings prove us to be the *heirs of promise (c)*. Oh blessed fraternity! Oh blessed inheritance!—*I have taken thy precepts to be my heritage for ever, said the sweet singer of Israel (d)*.

Reader, whatever will and testament thou art obliged to make before men, in order to secure thy property to posterity, be sure to let thy faith make another before God. This last will be the best security. The integrity and the uprightness of men may fail;—*but the mercy of God is from everlasting to everlasting upon them that fear him; and his righteousness upon children's children (e)*.

Reader, fare thee well.

Thine to serve,

W. H.

(a) Prov. x. 22. (b) 1 John v. 14, 15. (c) Gal. iv. 28.

(d) Psal. exix. 111. (e) Psal. ciii. 17.

THE
LAST WILL
AND
TESTAMENT, &c.

IN THE NAME OF GOD THE FATHER, GOD THE SON, AND GOD THE HOLY GHOST. AMEN.

I WILLIAM HUNTINGTON, Labourer in the Lord's vineyard at Effingham, Woking, and Richmond, in Surry, and at St. Mary-le-bone and Sunbury, in the county of Middlesex, being at this time at my residence in Winchester-row, in the county of Middlesex aforesaid, and, through rich Grace, in my right mind and memory, meditating on my certain approach to death, and *the house appointed for all living*, I do make and declare this to be my Last Will and Testament, holograph, this Tenth Day of June, in the year of our Lord One Thousand Seven Hundred and Eighty-three, in

C

manner

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manner and in form following: That is to say, *Imprimis*; I commit my soul into the hands of the God of Abraham, Isaac and Jacob, in the exercise of that faith which is peculiar to God's elect; and, glory be to his name, without any doubt of my interest in his Everlasting Covenant. And I desire to bless the Father of all mercies, and God of all comfort, for his everlasting love to me a sinner—for writing my worthless name in the book of life—for putting me into the hands of his dear Son—for ordaining my everlasting salvation, life and glory by him—for drawing me to him, accepting me in him, and for begetting me to a lively hope through his glorious resurrection from the dead.

And I desire also to render equal glory to Christ Jesus, my Lord, whom I believe to be co-equal (*a*), co-essential (*b*), and co-eternal (*c*) with God the Father, and distinct only in personality, office, and name; whom, though in divinity he be without descent (*d*), yet is he the Eternal Son of God the Father in covenant-character (*e*), his begotten Son by his spiritual conception (*f*), his obedient Son both in life and death (*g*), and declaratively so with power, by his resurrection from the dead (*h*). My soul adores this Friend of the friendless for accepting my worthless name and person—for assuming my nature,

(*a*) Phill. ii. 6.

(*b*) Heb. i. 8.

(*c*) Rev. i. 17.

(*d*) Heb. vii. 3.

(*e*) Heb. i. 5.

(*f*) Acts xiii. 33. Luke i. 35.

(*g*) Phill. ii. 8.

(*h*) Rom. i. 4.

and

and taking my sin upon him—for substituting himself my surety, and paying my infinite debt—for an everlasting righteousness by faith in his spotless life—for pardon and peace by faith in his blood—for persevering grace and strength by faith in his arm—for revealing himself to me, deigning to dwell within me—and for a blessed hope of my eternal existence with him in glory.

Nor can I forbear rendering equal glory to Jehovah the Holy Ghost for his illuminating and quickening influence—for leading me into the truth, and shedding the precious love of God abroad in my heart—for deigning to operate on my soul as the Spirit of prayer, the Spirit of faith, and the Spirit of divine consolation;—for sealing my soul, for bearing his testimony, operating and appearing an earnest of the eternal inheritance.—To the ever-blessed and glorious Trinity in Unity, be the glory of all my free, full, finished, and everlasting salvation, for ever and ever. Amen.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing—but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day (a).

(a) John vi. 39, 40.

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Secondly, I commit my body to my most merciful Saviour, who is the resurrection and the life—who has deigned to dwell in it, and promised to raise it, change it, fashion it like his own, and fill it with all his fulness at the end of time; to be dissolved at his own appointed time, by what means he pleases; and to be deposited where his infinite wisdom shall think proper; firmly believing, that through rich grace my flesh will rest in hope of a glorious resurrection.

Houses and riches are the inheritance of fathers, and a prudent wife is from the Lord (a).

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me (b).

Thirdly, MARY my wife, the most valuable head of all my living stock, I give and bequeath to Christ Jesus, my Saviour and rich provider, who, from all eternity, appointed her for me, and in a marvellous manner brought her to me; whom I took to have and to hold, and have no great cause to repent of the bargain.—I do leave and bequeath her, with all that she has, if she should survive me, to my aforesaid Saviour, to continue in widowhood after my decease, or to be given to another, just as my Executor shall appoint.

And now, O Lord, I beseech thee to hear me in her behalf.—Thou knowest how warmly attached

(a) Prov. xix. 14.

(b) Jer. xlix. 11.

she has ever been to MOSES, and what narrow and vain searches she has made, in order to find out *his grave*; which thou, in infinite wisdom and mercy, hast thought meet to conceal.—Let it please thee to carry on the begun divorce—and effectually crucify her to all hope in a *dead husband*, and to all hope in a *killing covenant*; and let her no longer be a *joint-wife*, in partnership *with Hagar*. And as for the few wretched remains of self-righteousness which she has ever been doatingly fond of—I beseech thee to spoil, together with all the rest of her own manufactory, that she may embrace the Rock for the want of shelter (a). Amen.

Lo children are an heritage of the Lord; and the fruit of the womb is his reward (b).

Fourthly, My eldest son GAD, (whose name signifies *a troop*) whom I so named by reason of a wonderful deliverance from a heavy persecution, after a long and wearisome engagement:—I do leave and bequeath my said son, to the all-conquering Captain of salvation; *alias*, the Lord of hosts, mighty in battle.—And now, O Lord, I intreat thee to hear the prayer of the poor frail testator: make my son a standard-bearer in the *camp of thy saints*, and let the banner of everlasting love be *displayed* over his head: Do thou clothe him, feed him, arm and protect him.

(a) Job xxiv. 8.

(b) Psalm cxxvii. 3.

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And blessed for ever shall he be that enlargeth him dwell as a lion in thy strength, and be thou his high tower of safety, his shield of defence, and his offensive buckler. Make him a valiant advocate for Eternal Election, that he may tear the broken arm of Free-will, and the high arm of Oppression, and help to demolish the whole crown of Pride (a).

Then were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of God (b).

Fifthly, **EBENEZER**, my second son, (whose name signifies a *helpful stone*) whom I so named to perpetuate the memory of God's kind providence appearing in a time of deep poverty, at his birth. And I do give and bequeath my son Ebenezer to Christ Jesus, the only rock of habitation against which the gates of hell shall never prevail.—And now, O Lord, the *Stone of Israel*, my executor, and ever-blessed regator, who hath led me to believe that thou art the only foundation of Gospel-Zion, to bear the whole weight of Mercy's fabrick—Thou ever-blessed and chief Corner-stone, whose omnipresent power unites the whole living temple together, though some of the

(a) Deut. xxxiii. 20.

(b) Matt. xix. 13, 14.

materials are in heaven, some on earth, and some in non-existence ; whom my soul believes that the heavens will one day reveal, in all the glorious majesty of Deity ; as the Omega, Faith's finisher ; the ornamental top-stone, to crown the building, and bear the everlasting glory, while all the redeemed millions, when filled with the dazzling beams of thy tremendous glory, shall burst forth in celestial exclamations, *Grace, grace unto it (a) ;* O that my son may live before thee, and be made a lively stone in thy mysterious building, if consistent with thy sovereign will and pleasure ! and do thou watch over him with all the parental care of an everlasting, ever-living, and ever-loving father ! Amen.

*That our sons may be as plants grown up in their youth ;
that our daughters may be as corner-stones, polished
after the similitude of a palace (b).*

Sixthly, RUTH, my eldest daughter now living, (whose name signifies *filled*) whom I so named, because my wife was taken in labour, as she was gleaning wheat after the reapers in the field ; and was obliged to travel home, and that with great difficulty, even before she had filled her lap with corn. And when the time came for naming the child, we made a little feast ; and the second course

(a) Zech. iv. 7.

(b) Psal. cxliv. 12.

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was made of the corn gleaned by my wife, which would have been more abundant, if little Ruth had not been quite so hasty. I do give and bequeath my daughter Ruth, whether for life or death, to the ANTI-TYPICAL BOAZ, late of *Bethlehem-Judah*, in the land of Canaan, but now *King of kings in Jerusalem*, whom I believe to be the only *husband* of the *chosen daughter of God*.

And now, O Lord, my Saviour, my soul's near kinsman! Thou who didst not disdain us in our low estate, but willingly assumed our nature, and did the kinsman's part, when the angels (who were nearer related by creation) stood silent half an hour (a), not daring to speak in our behalf! No; it was Thou, thou ever-blessed Bridegroom, who opened the decreitive will, and undertook to perform the conditions belonging to a covenant of eternal wedlock (b)! Yea, it was Thou who betrothed our souls in mercy, when our FIRST HUSBAND was dead (c). Thou didst disdain to be called the man who hath his shoe loosed (d), though thy enemies spit in thy face; thou hast married the wife of the deceased (e), redeemed the mortgaged inheritance, and raised up an everlasting name that shall never be cut off (f); surely thou hast done worthily in Ephrath, and been famous in Bethlehem!—O Lord, make my daughter like Ruth, the Moabitess;—and though thou hast cast out

(a) Rev. viii. 1.

(b) Rev. v. 5.

(c) Rom. vii. 2.

(d) Deut. xxv. 9, 10.

(e) Deut. xxi. 5.

(f) Isa. lv. 13.

thy shoe over Edom (a), yet condescendest to stand in the shoes of Moab; and let poor Ruth glean among those who gather fruit to eternal life. O Lord, let her keep close to thy maidens (b), and let Satan never catch her in any other field (c); and when thou shalt take thy fan in thy hand to purge thy floor, O let her lay safe, as Mary did, at thy feet, covered with the skirt of thy righteousness; let the spiritual reapers, who receive the wages which grace allows, drop many handfuls for her to glean, until she appears in the bundle of life (d), as a part of that shock fully ripe, coming in season (e), as thy first-fruits (f); that thou who hast so bountifully sowed, and those who have diligently reaped, with all the weak in faith, who have gleaned, may, to all eternity, rejoice together! O let a full reward be given her of thee, thou sovereign Lord of Israel, under whose wings my faith would fain bring her to truth! Amen.

A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just (g).

Seventhly, My daughter NAOMI, the youngest daughter now living, (whose name signifies agreeable-

(a) Psalm lx. 8.

(b) Prov. ix. 3.

(c) Deut. xxii. 25.

(d) 1 Sam. xxv. 29.

(e) Job v. 26.

(f) James i. 18.

(g) Prov. xiii. 22.

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ness) and whom I so named to perpetuate the memory of God's providential care at the time of her birth.— I had left my employ, and a ready-furnished lodging also, and had removed to Ditton, where I could get no accommodation but an empty room, though in expectation every day of my wife being taken in labour; but God raised up a few friends to furnish the place, and make it agreeable for my wife by the time it was wanted. Thus God caused the morrow to take thought for itself. Therefore *Agreeableness* is the name of the child.—And I do give and bequeath my daughter Naomi to *the God of our father Abraham, before whom I have walked; the Angel who hath redeemed me from all evil; the God of grace and providence, who hath fed me all my life long unto this day, and fixed the bounds of my habitation.*

And now, O Lord God, gracious and merciful, slow to anger, and of great compassion, who hast in answer to prayer brought my daughter back from the gates of death, I most humbly beseech thee to accept her at my hands; and enable my faith to engage thy kind protecting care over her! Be thou her guide and guardian, her father and her friend; and let not thy blessed hand go out against her, nor suffer her name to be called *Marah*. O make her one of thy honourable women, and a gracious mother in Israel; guide her through all the dangers which attend the giddy in their youth, and keep her feet from being taken by any of the snares which are
set

set to entangle souls for Satan !—Are not children an inheritance that cometh of thee ? and is not the fruit of the womb thy own reward ? Art not thou the author of her being, and the preserver of her life ? To whose care then can I commit her but to thine ; who art so well known by the endearing names of a *father to the fatherless, a husband to the widow, a friend to the friendless, and the aid of those who have no helper !*—All which characters thou art the truth of in the superlative degree, and in every sense of the words !

I will not ask temporal wealth, honour, beauty, pleasure, or long life, but beg *thyself* only as her portion. Thy love shed abroad in the heart is the best inheritance ; thy *immensity* satisfies every boundless desire that the most enlarged spirit is capable of, and thy *eternity* sends every thought back to the believing breast sweetly laden with infinite satisfaction. O that my daughter may live before thee, and be brought to *know the God of her father* ; and let thy blessings on my offspring exceed the blessings of their progenitor ; *even to the utmost bounds of the everlasting hills !* Amen and Amen.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified (a).

Eighthly, All the poor sheep which thou hast called by me, and those over which the Holy Ghost has

(a) Acts xx. 32.

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made me an overseer, together with all those whom the love of Christ has constrained me to love, care for, or to feed, I do leave them, and the sole care of them all, to the *chief Shepherd and Bishop of souls*, Christ Jesus my Lord, to whom they belong by donation, by purchase, and by conquest:—as the gift of his Father, the purchase of his blood, and the trophies of his victory.

And now, O Lord God, the *Ancient of Days*, and the End of Time, Time's *Alpha* and *Omega*, our everlasting Father, who, from all eternity, was set up to be a future head, and a gathering shepherd; who received our names, persons, and the number of them, even before chaos was conceived, or order born; Thou great I AM; Thou one eternal Now, and Eternity's only CENTER; whom no space can measure, and in whom the *past* and the *future* are ever lost! O Thou, who art incomprehensible, and yet well *known in Judah*; though invisible, yet faith discerns thee; and though the only possessor of immortality, yet thou dwellest with mortals; I humbly intreat thee ever to appear the watchful, careful, and tender Shepherd of Israel; gather them from among the goats, bring back that which is gone astray, heal that which is sick, bind up that which is broken, and feed that which is faint; let not even an ear be lost (a), or an hoof be left behind: and as thou hast appeared unblemished in every covenant-character,

(a) Amos iii. 12.

from age to age, and hast established thy words to a thousand generations ; be pleased to strengthen, establish and settle thine elect in the strongest faith of it !

And now, O Lord, deliver them all from that God-dishonouring and dear bought insensibility of the *Deist* (a) ; and from the damnable delusion of the *Arian* (b) ;—from the fleshly confidence too, and rash presumption of the *Antinomian* (c) ; and from the galling and severe yoke of the self-sufficient *Arminian* (d) ;—from the voluntary service of worldlings ; and from the woeful and unexpected end of the whole tribe of Pharisees. Amen and Amen.

As arrows are in the hand of a mighty man ; so are children of the youth.

Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate (e).

Ninthly, The child that is coming, and all that may come, whether many or few, males or females ; I do give and bequeath, all, and every one of them, to the Father of the spirits of all flesh, *alias* the Second Adam, the quickening Spirit, the Lord from heaven, the ever-blessed Immanuel, our God, and

(a) Ezek. viii. 12.

(b) 2 Pet. ii. 1.

(c) 2 Cor. xiii. 2.

(d) Acts xv. 10.

(e) Psal. cxxvii. 45.

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God with us; to be kept by his power, governed by his scepter, and to be at his absolute disposal only.

And now, O Lord, who didst not despise the simple sacrifice of the infant tribes, when in the temple they offered their unknown Hosannas to thee; but didst sharply rebuke, and wonderfully still thy enemies, by the lips of babes and sucklings, out of whom thou hast pre-ordained strength and perfected praise; O let the rising generation join in the innocent and holy acclamations of *Hosanna to the Son of David*; that is, *save, Lord, we beseech thee*! yea, let them rise up and call thee blessed. Thou hast richly dispensed thy invaluable benedictions on various of thy chosen ones, in every age of their life;—some have been filled with the Holy Ghost from their mother's womb, others from their childhood have known the Holy Scriptures;—others were ordained prophets before they were conceived, or born; and two thousand infants at one time fell martyrs to thy truth, sealed it with their blood, and died in Gospel hope;—others at the eleventh hour have found the Messiah; and the poor thief on the cross felt the convictions of sin, and the pains of death, go hand in hand, and apparently keep pace; so that a spiritual travel and a lingering death met both together in one chosen vessel, and at one time: but, blessed be thy name, the spiritual birth outstripped the dart of death. Surely, this was a double deliverance, or an unproclaimed jubilee, to see the carcase of a thief hang on the

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the gibbet, while the soul was singing celestial anthems in paradise ! But these are some of the discriminating acts of sovereign grace.—O Lord, grant that our offspring may see, and know for themselves, many of these wonderful displays of thy unmerited and everlasting love ; and *let the Spirit thou hast put upon us, and the word thou hast put in our mouth, never depart out of our mouth, nor out of the mouth of our seed, nor out of the mouth of our seeds' seed, from henceforth and for ever ! Amen and Amen.*

Honour the Lord with thy substance, and with the first fruits of all thine increase.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (a).

Tenthly, All the worldly substance I now have, or may have, whether little or much, at home or abroad ; or all that in future I may become intitled to, whether in money, books, houses, or land ; together with all my chattels and personal effects, whether consisting of furniture, wearing apparel, beds, or bedding, together with all my living and with all my dead stock, to what value or amount soever, I do leave, bequeath, and give the whole, and every of them, to JEHOVAH-JIREH, THE LORD WHO PROVIDES ; and that for the benefit of the wife and children which

(a) Prov. iii. 9, 10.

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he has given me, humbly beseeching him to multiply, sanctify, and bless these effects to their necessary uses.

And now, O Lord, who hast promised us all things pertaining to life and godliness, and by the gift of faith hath made us heirs of the promise of the life that now is, and of that which is to come; I most humbly beseech thee to hear the imperfect petition of thy servant, which cometh not out of feigned lips! Art not thou the universal guardian of *spiritual widows* (a), *orphans* (b), and *lunaticks* (c)? Didst not thou give the land of Canaan freely to Israel, and didst thou not defray their expences thither with honour? yea, their *cloaths waxed not old, their shoes wore not out by the way, their feet never swelled with the journey, the Rock afforded water for their thirst, and the dreary desert a channel for it to flow after them.* The heavens afforded them *angels' food*, and *Leviathan was smitten in the waters to be meat for thy chosen, inhabiting the wilderness.* The heavens poured down *feathered fowls as the sand of the sea, and flesh till it stopped up the doors of their tents.* O astonishing providence! *but they sinned yet the more!* O cruel ingratitude!—Lord, *what is man!* Give us heaven freely, and bear our charges to it. Amen and Amen.

(a) Rom. vii. 3, 4.

(b) 2 Cor. vi. 17, 18.

(c) 1 Cor. iv. 10.

*Except the Lord build the house, they labour in vain
that build it (a).*

*For every house is builded by some man, but he that
built all things is God (b).*

Eleventhly, The Chapel which the kind, the undeserved, and unexpected *Providence* of God has given us, and on which account it bears its present name, I do commit the whole management of to the Lord Jesus Christ; likewise the management of the managers—the management of the pulpit—the management of the preachers—the management of their doctrines—the management of the flock—the management of their hearts—the management of their ears, and—the management of their manners. I do commit it solely to the all-wise Superintendant of all beings, and all things—the supreme Monarch of all that is visible or invisible; whether in the celestial or terrestrial worlds; who is the omnipotent Creator of heaven and earth, and the absolute Disposer of all events.—And now, O Lord, whom the heavens, nor the heaven of heavens, cannot contain, much less the little house which we have built, let it please thee to hear thy servant's prayer, and bless the house; and let thine eyes and thy heart be there perpetually, and make it a *Bethel* to thousands. Direct the steps of sabbath-breakers, blasphemers,

(a) Psal. cxxvii. 1.

(b) Heb. iii. 4.

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and the basest of mortals to tread its floors; let sovereign grace and dying love be displayed in their greatest power, and in their fullest latitude; and grant that *when thou writeth up the people, it may be said of millions, that this and that man was born of God there.*—O Lord, make the pulpit like Aaron's golden bell; and let every tried and faithful preacher's tongue be like a golden clapper; so that *joy and gladness may be found therein, thanksgiving and the voice of melody.*—Let no dry formality ever be established in it.—Let no ecclesiastical craftsman ever be heard there.—Let no priestcraft ever prosper therein.—Let no carnal inventions, however pleasing to flesh and blood; no human traditions, however ancient, or highly esteemed; nor any doctrines of devils, however deep, or of whatsoever date, be ever heard in it.—But let *thy truth* be credited by that faith which is thy own gift.—Be thou ever addressed and supplicated in the language of thy own most holy word, ever adored by thy servants in the happy enjoyment of thy own eternal love, ever admired in thy own illustrious and most glorious light; and be thou ever worshipped in thy own spirit. O Lord of all lords, be thou our ALL IN ALL; and grant that all preachers of every denomination, that preach thee as the sinner's only, present, and everlasting portion, may be blessed with thy internal testimony, thy supporting hand, the unutterable comforts of thy Eternal Spirit,

Spirit, and crown their honest labours with ten thousand fold success. Amen and Amen.

And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (a).

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's (b).

A VOLUNTARY OFFERING.

Twelfthly, All my strength, bodily health, and my appointed time, together with those abilities which God hath bestowed on me as the God of nature; and likewise all the supernatural gifts, such as knowledge, faith, zeal, usefulness, utterance, fear, love, enlargement of heart, &c. which God is the best judge of, and which he hath freely and undeservedly bestowed on me, as the God of grace; as also the joy, peace, happiness, or felicity which he hath graciously given me in *hope*, as the God of glory; I desire with my whole heart to offer the whole of them up entirely to the service of my only master, Christ Jesus the Lord, to be disposed of to the honour of his own name, and the good of his own elect.

(a) 1 Cor. vi. 19, 20.

(b) Rom. xiv. 8.

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And now, O Lord, that heareth prayer, let my petition come before thee, and never suffer my lips to flatter thee, nor my perverse will to tempt thee. If I know any thing of my own heart, I can say, I have no desire after an *episcopal see*, but only that an *effectual door should be opened unto me* (a): Nor will I ever crave the authorizing hand of a spiritual lord, *falsly so called* (b), to be laid upon me; but only that thy hand, thou ever-blessed Shepherd and Bishop of souls, should be laid upon me; and that not once only, but in every time of need, accompanying it with, "fear not, I am the first and the last (c)." As for my craving *deaconries, deaneries, vicarages*, or any other episcopal preferments whatsoever, they never shall be once mentioned in my prayers *as becometh a saint*, but only a large field to preach thy gospel in, with that food and raiment, which *my heavenly Father knoweth I stand in need of before I ask him* (d), and with this humbling grace also, to be *therewith content* (e). As for ecclesiastical titles, or any other carnal dignity, I will never pray for them, but hope to be satisfied with the title of a faithful labourer; nor will I crave any other dignity—than that which thy word allows, namely, that of being thy son by faith, and an heir of thy eternal kingdom.

(a) 1 Cor. xvi. 9.

(b) 1 Cor. viii. 6.

(c) Rev. i. 17.

(d) Matt. vi. 8.

(e) 1 Tim. vi. 8.

And

And suffer me, O Lord, to remind thee of the earnest petitions which I once put up with many tears, in a wood between *Petworth* and *Horsham* in *Sussex*, and to which thou gavest me an answer of peace. Thou knowest I was moved to put it up, under the melancholy reflection of a certain man, who in persecution and oppression seemed strong in the faith, but in prosperity was fearfully fallen, and has appeared to fall ever since. Thou knowest I earnestly solicited the following blessings of thee, lest I should fall as he did. First, That thou wouldest bless me indeed with thy Spirit's internal testimony, thy supporting hand, and thy soul-comforting presence. Secondly, That thou wouldest make me abundantly useful in my ministry, and fruitful in my life; and bless me with diligence, knowledge, and zeal, to serve my generation while it is called *to-day*. Thirdly, That thou wouldest keep both my spiritual and temporal portion in thine own hands; but give me a strong faith to draw daily upon thee, as my soul, body, or family might stand in need. Fourthly, That thou wouldest defray my expences, and the expences of my family through this life, so as to shield a liberal mind and a tender conscience, and give me daily an open heart, a bountiful hand, and a noble, generous spirit, as well becomes the gospel, and the preacher of it, And that I might not muzzle thy truth in the pulpit, to shield covetousness,

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vetousness, nor pass the sentence of damnation on myself, when I preached against it—lest, while I teach another not to covet, I myself should commit sacrilege (*a*). Fifthly and lastly, That thou wouldest enable me, at my dying hour, to commit my soul, my wife, and family, into thy hands, in the fullest assurance of spiritual faith. To all which thou gavest me an answer of peace. So, O Lord, let it stand ratified in the heavens, and in thy own appointed time make it good on earth.

And whatever doctrines thou shalt think meet to reveal in answer to prayer, whether to preach, or to write; whether pleasing to sinners, or displeasing; O Lord, give me grace to preach them, or write them, without being lifted up with the applause of *true brethren*, or awed by the carnal fear of *false ones*. If all frown on me, do thou smile; let who will oppose, do thou lead me on;—whoever condemns or accuses me, do thou justify;—and if the whole world curse me, do thou bless; and under thy blessed wings I shall sing sweetly, and be safe enough from the fear of evil. *If thou give peace, who then can create trouble, whether it be against a nation, or a man only?* O Lord, let the hypocrite never reign, lest the souls of the righteous be ensnared. Amen and Amen.

(*a*) Rom. ii. 22.

Mercy and truth be with thee (a). And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others (b).

S M A L L L E G A C I E S.

Thirteenthly, That most blessed book of God, the *Holy Bible*, together with an excellent treatise *on the Sovereignty of God*, written by that eminent servant of Christ ELISHA COLE, the learned Boston's *View of the Covenant of Grace*, and that golden phoenix in its cage, called the *Pilgrim's Progress*, written by the Reverend John Bunyan, Doctor of Divinity, and Master of Allegorical Arts; I do will and desire to leave the above-mentioned invaluable books, unfullied, uncorrupted, unaltered, and void of all notes, comments, annotations, or paraphrases whatsoever, to every heir of promise in the Christian world, as a rich spiritual treasure by *Divine donation*, to have, to hold, and to enjoy till death; and then to descend as an hereditary portion to their heirs and successors, or whosoever shall appear in this world to be of the covenant line, if they can prove their genealogy by the soundness of their principles, the purity of their spirit, and the uprightness of their practice; to be

(a) 2 Sam. xv. 20.

(b) 2 Tim. ii. 2.

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enjoyed by them till time is no more. And may the Lord, who teacheth man to profit, enable them in every age to see eye to eye, until they are enabled with all saints to know what is that height, depth, length, and breadth of the love of God in Christ Jesus our Lord; which God of his infinite mercy grant to his own honour, their present safety, and eternal comfort. Amen and Amen.

That ye may suck and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory (a).

I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able (b).

The Holy Bible, Luther's Comment on the Galatians, Mr. Bunyan's Discourse on the Jerusalem Sinner saved, together with his Come and welcome to Jesus Christ, with Mr. Romaine's Life and Walk of Faith, and part of Mr. Marshall's Gospel Mystery of Sanctification, I do will and desire to leave, as a choice breast of consolation to all the infant progeny of Zion, our most tender, affectionate, and ever-revered Mother, of ever-blessed and everlasting memory;—to have and to hold, till they are established in faith, and

(a) Isa. lvi. 11.

(b) 1 Cor. iii. 2.

then

then to descend to their infant race from age to age, as a rich supply, under God, of spiritual pocket-money; to be given to them quite sterling, as they are at present, without any adulteration, deduction, or diminution whatsoever. And may the Lord bless the legacy to all his little ones, who are too weak to walk by faith, too scrupulous to trust a hiding God, and too much attached to self-confidence to launch forth upon sovereign mercy, through Christ, revealed in an unconditional promise. May the Lord of all lords indulge them with the sensible breasts of comforts, and not wean them until they are able to live absent from the body, and present with the Lord! Amen and Amen.

This is the portion of a wicked man from God, and the heritage appointed unto him by God (a).

Fourteenthly, The following books, intituled Mr. Baxter's *Call to the Unconverted*, Mr. Joseph Allen's *Alarm*, *Thomas à Kempis*, the whole works of the Rev. Mr. Goodwin, together with all the thunderbolts of popery, I do leave and bequeath to the numerous bastard-race of gospel mockers, the whole family of that insolent strumpet HAGAR, to be distributed among them within two hours after my

(a) Job xx. 29.

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death,

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death, or as many months before as the Pope of Rome shall think proper: this I leave as a *lash of scorpions* to all *eye-servants*, who cannot work without the whip, to those who *halt between the service of God and mammon*, and to every one who rejects the *easy yoke of Christ*, for the *yoke of bondage*, and cleave to the strong-hold of Satan, rather than accept of gospel liberty, upon the easy conditions of *self-denial*, and the heart-felt humility of an insolvent *debtor*, freely cleared by a *Surety*. And may the God of all comfort make the heirs of such legal trumpery as sick at heart of it as he has made my poor soul, and effectually teach them to beware of the doctrines of the pharisees, which are hypocrisy, and no better than binding grievous burdens on men's shoulders, which they never touched with one of their own fingers.

Fifteenthly, The following books, intituled *Seneca's Morals*, the *Old and New Whole Duty of Man*, and all those productions of ignorance intituled the *Week's Preparations*, that friend to Moses called the *Practice of Piety*, that highly esteemed composition of carnal invention intituled the *Christian Monitor*, the *Crumbs of Comfort*, *Sherlock upon Death*, the *Annotations of Fleetwood, Stackhouse, and Southwell*, together with that blasphemous piece of deception called the *Turkish Alkoran*, with all the Apocryphal books,

books, except the book of *Wisdom*; I desire to will and leave every one of them to be equally distributed among all those pharisees in the kingdom of Great-Britain, who reject the sovereign grace of God, and deny the blessed inspiration of God the Holy Ghost, as a proper nurse to their present pride, and a certain prelude to their everlasting confusion; but to be enjoyed by them no longer than while they remain in a state of ignorance and unbelief. If at any time any one of the aforesaid legatees be converted to the Christian faith, they shall immediately forfeit all their right and title to the above-mentioned legacies, and shall by no means enjoy any part thereof any longer than while they live and remain in legal blindness of mind, and hardness of heart.

Lastly, The comments and other works of that *immortal* and most miserable Doctor, Samuel Clarke;—as also the books written by Mr. Elliot, and Mr. Lindsey, if they are found in my study at the time of my death, I will and desire that the same may be burnt at Tyburn, within two hours after my interment, by the hands of the common hangman;—for which act no more shall be given than thirteen-pence halfpenny.

Having waded through the settlement of these my various effects, I do now, in my present decline of
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life,

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life, in presence of these witnesses undermentioned, vow and declare, that all the aforesaid articles are bequeathed and settled exactly agreeable to my mind and will;—and which I never intend to disannul, make void, cancel, or revoke; and as a proof hereof, I have hereunto set my hand and seal this Tenth Day of March, in the year of our Lord One Thousand Seven Hundred and Eighty-four.

WILLIAM HUNTINGTON.



Witnessed by

Mr. HATRED-TO-BONDAGE,

A N D

Mr. LOVE-TO-LIBERTY.

TO THE
CHRISTIAN READER.

I.

GOOD Christian, if thou hast perused my Will,
In search after learning, good language, or skill,
Disappointed you are, no learning is there,
My weakness has met your surprize :
But what tho' the author and language be mean,
You know there are readers as foolish as him,
Yet if the Almighty should bless it to them,
Pray why should the scholar despise?

II.

“ Illiterate Christians may read and may pray,
“ And lead the benighted to stand in the way ;
“ And each in his station be bless'd in his day,
“ But authors they never must be.”
“ Truth is not confined to Masters of Arts,
“ The aged nor learned, nor famous for parts ;
“ She's known by the chosen, and dwells in their
hearts,
“ Her gracious instructions are free,

III. “ A

TO THE CHRISTIAN READER.

III.

“ Able in elegant language may pass,
“ And dangerous errors, if learning’s their mask ;
“ Yea, the arrantest falshood in many a class,
“ Shall meet with the highest esteem :
“ But Truth, if she’s naked, can never be sham’d ;
“ If you make but distinctions, she cannot be blam’d ;
“ But tho’ she brought heaven where-ever she came,
“ She too oft has met with disdain.”

IV.

“ No ploughman, nor joskin, nor whimsical head,
“ To touch Holy Orders must ever be led ;
“ But credit the clergy whatever be said,
“ If reason and virtue be there :
“ No feelings of enthusiastical fools,
“ But science and logic distill’d at the schools,
“ With Jewish traditions and heathenish rules,
“ These only *must* furnish the seed.”

V.

“ Good Enoch and Abel were otherwise taught ;
“ The patriarchs with faith and with patience were
“ fraught ;
“ No chanting devotions by prophets were taught,
“ They never adopted the mode :
“ They worshipp’d the Saviour with only *his own* ;
“ And preach’d him without either *rocket* or *gown* ;
“ Sure none will deny but *their gospel* was found,
“ And all their devotions were good.”

VI. “ Di-

VI.

- “ Divine revelation was given of old,
 “ And miraculous gifts to apostles foretold,
 “ But visions of faith we are not to behold,
 “ Nor to inspiration pretend :
 “ Our British divines, with their excellent parts,
 “ Invested with titles and fitted with *arts*,
 “ Have prescribed a rule for worshipping hearts ;
 “ The whole is established *by men*.”

VII.

- “ Jehovah’s a Spirit the scriptures declare,
 “ And Christ hath insisted on spiritual prayer ;
 “ No worship can please if the Spirit’s not there,
 “ All carnal religion is feign’d :
 “ He instructeth the foolish and opens their eyes ;
 “ The preachers with matter he richly supplies ;
 “ He teacheth the fool what he hides from the wise ;
 “ *Without him* all preaching is vain.”

VIII.

- “ Priests fitted with science all nature reveres,
 “ They predict eclipses, and reckon the stars ;
 “ Such read Fortune’s frowns, and the smiles that she
 “ bears,
 “ But won’t let her aspects be mixt :
 “ They unswaddle Nature’s mysterious folds,
 “ And describe how the globe diurnally rolls,
 “ Yea, and measure the line that reaches the poles,
 “ And tell how these axes are fixt.”

IX. “ To

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IX.

- “ To gospel astronomy I can agree,
“ For Jesus, the Day-star, is pleasing to me ;
“ The rays of *that Sun*, and the balm they convey;
“ Delighteth the wisest of men :
“ The art of astrology who can reject ?
“ To cast a nativity, is to reflect
“ If Jesus and conscience are found to compact.
“ It predicts a peaceable end.

X.

- “ The science of *botany* surely is *sound*,
“ Where Jesus appeareth *the Plant of renown* ;
“ To describe that Root is a knowledge profound,
“ Too deep for blind nature to scan :
“ The art of *anatomy* none should despise,
“ Because it is practis'd by none but the wise ;
“ No art shall excel it that mortals devise,
“ If *it* can dissect the *old man*.

XI.

- “ The art of *geometry* none can disprove ;
“ It fathoms the deep, and soareth above ;
“ It grasps Omnipresence, which all Christians love ;
“ And fixes the whole in the mind.
“ *Geology* describeth the parts of the earth,
“ And leads to *the mountain*—the place of Christ's
“ death ;
“ If it leads to a *Bethel*, or spiritual birth,
“ That art shall be good in its kind.”

THE END.

